direction for follow-up research. As McKay notes, ''In the cases presented in this book, firms began by taking advantage of Philippine gender ideology embedded in the family structure, building on an existing association of women with reproduction and the domestic realm and exploiting their image as adjuncts to the 'real' economy'' (177). This issue will only grow in importance if McKay is correct in detecting a movement toward ''defeminization'' in the Philippine electronics workforce.

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The Children of NAFTA: Labor Wars on the U.S./Mexico Border. **David Bacon. Berkeley: University of California Press, 2004.**

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The North American Free Trade Agreement, implemented in 1994, is one of the most consequential and controversial aspects of the neoliberal political and economic policies that have broadly restructured the United States and Mexico in the last several decades. NAFTA liberalized trade among North American countries. There have been positive and negative effects for various populations involved. NAFTA has faced resistance from many angles because of the economic dislocation it has brought to many communities. NAFTA has been a lightening rod for political debates about union organizing, labor migration, demographic change, national identity, corporate power, and human rights. Because such debates are powerfully influenced by the narrow framings and nationalist overtones of mainstream media accounts, ethnographic work is crucial for providing a more intricate assessment of community-level effects of and responses to contemporary economic restructuring.

Children of NAFTA: Labor Wars on the U.S./Mexico Border is an example of how richly informed ethnographic work can contribute to debates about free trade. This is an important and well-written exploration of some of the deeply human and disturbingly dangerous outcomes of economic integration in North America. Focusing on labor struggles that have taken place in and around border cities such as Tijuana and Ensenada in the 1980s and 1990s, the book is told through the voices of the people – workers and organizers – who have been involved in a working-class social movement that spans millions of workers in thousands of factories (i.e., maquiladoras) positioned along the border. The book is replete with stories of labor exploitation, economic upheaval, and broad-scale resistance, a useful counterpoint to a tendency in the anthropology of work to focus on weapons of the weak at the expense of a consideration of more organized forms of opposition. The book impressively conveys the idea that ''the most important changes brought about by globalization have taken place at the bottom of the economy, not at the top'' (3). In this way, *Children of NAFTA* is more than a book about labor wars along the border; it fits into the anthropological literature on structural violence, which seeks to expose the heavy-handed impact of structural forces on the poor. The book's accessible prose makes it appropriate for undergraduate survey classes in anthropology, sociology, and American Studies. It is also indispensable for scholars and students of issues of free-trade and labor history in North America, Mexican, and Latino immigration and identity, and the anthropology of work and transnationalism.

The stories that populate this book are from the frontline of factory strikes, walkouts, union organizing, and negotiations. Indeed, the author, David Bacon, has been a full-fledged participant in labor wars. He comes from a family of labor organizers and advocates and spent two decades as a union organizer in various industries across the United States. He has also served as reporter and editor for a regional news service, covering almost every major labor struggle in California in the past three decades. It was through his time spent as a participant and observer in labor disputes that Bacon ''received a firsthand education in the global economy,'' as he puts it (3). He noticed how labor migration from Mexico, spurred by rural dislocation, led to the racialized recomposition of working classes in electronic plants in Silicon Valley in which he was actively organizing workers. Waves of Mexican workers replaced a generation of African Americans in some of the most difficult jobs imaginable. Bacon then noted how the relocation of those plants to the global South, including northern Mexico, dislocated both groups and led to substantial social and economic changes in middle- and working-class communities on both sides of the border. The title of the book refers to the fact that maquiladoras often employ child labor, but also to the fact that a whole generation of workers has come of age in the era of North American free-trade.

Bacon begins the book by briefly historicizing contemporary labor struggles against the backdrop of a long history of working-class social movements along the U.S./ Mexico border, including the role of such mobilization in the Mexican Revolution. Bacon then moves on to look at labor and community organizing in northern Baja California in the years leading up to NAFTA and in the post-NAFTA period. The book does not provide an exhaustive chronicle of all border disputes and strikes, but rather focuses on a few key moments and events. For example, Bacon looks at seminal strikes at the Han Young plant in Tijuana, a case study that speaks to how neoliberal policies, designed to foster foreign investment, have undermined the laws that have historically protected workers and the poor. Bacon also looks at similar cases in agriculture and labor struggles among farmworkers on both sides of the border. Although neoliberal policies have built on forms of material and symbolic subordination that make Mexican workers a vulnerable and exploitable population, Bacon insists that workers have also formed unique cross-border organizations in their struggle for economic, political, and social

rights. Later chapters offer a detailed account of the kinds of labor relationships and alliances that have formed inside and outside unions in response to NAFTA. Bacon says that ''some of the most progressive developments among workers in both countries . . . owe their origins to NAFTA'' (16).

Although this book lacks the theoretical armature of recent work on the anthropology of capitalism, it makes up for this shortcoming by providing accessible prose and ethnographic thickness. We are reminded of Daniel Rothenberg's (1998) multifaceted and densely peopled book about farm labor in North America. Both books reflect a mix of ethnographic description, journalistic style, and social analysis. *Children of NAFTA* does speak to broad thematic questions that will be of interest to scholars working in other parts of the world. Perhaps the most compelling aspect of the book is its analysis of the challenges that neoliberal policies pose to unions and workers globally. This book is a kind of field manual that reveals practical obstacles and opportunities in efforts to establish solidarity across borders and cultivate a workers' movement to parallel the transnational movement of capital. This book speaks to the role of ordinary people, including union and church leaders, community activists and environmentalists, in organizing grassroots responses to free trade. The book's most enduring move is to bring economic issues to the center of public conversations about the border and immigration. These conversations all too often favor a culture-based vision of national integration and identity at the expense of more accurate accounts of cross-border commodity flows, solidarities, and social conflicts. ''[Just] as those reporting on Silicon Valley have focused on life among a relatively thin top layer of engineers and managers, ignoring the vast majority on production lines,'' Bacon writes, ''those reporting on the U.S./Mexico border have often . . . [been guided by] the boosterism of the maquiladora industry and its adulation of new plants and jobs'' (5).

Because it is comprised of human stories and voices, this book pulls on heartstrings, although in a way that is altogether careful about the representational pitfalls of sensationalizing or romanticizing suffering and exploitation. As with any focused case study, the book sticks perhaps too closely to the border. Bacon does not fully explore the kinds of intercultural and interregional connections and relationships that are implicit in his understanding of economic processes and are at the heart of the model of political solidarity that he finds at work along the border. Bacon only mentions (and could more fully examine) the fact that NAFTA has fostered experiences of economic insecurity across social classes in both the United States and Mexico. Struggles in maquiladoras in Mexico that are the basis of his case study are not a million miles away from the discontent that thrives in many places in the United States as a result of liberalization, even among employers who, despite their relative power, might be disadvantaged in complicated ways. Free-trade agreements give corporations unprecedented power over farm owner-operators and factory managers, while international market forces, not just localized profit motives, drive dependence on labor migration flows. Bacon's accounts of social justice struggles at the bottom-rungs of the international economy push the reader to wonder about possibilities for scaling political alliances upward to include other classes of labor or deskilled management. His book also encourages researchers to inquire into the many factors (e.g., nationalism and nativism) that might inhibit many citizens in the United States from realizing that they have a great deal in common with Mexican and Latino immigrants and workers. ''The point isn't simply to understand the fact that jobs move,'' Bacon writes emphatically, ''but to understand the impact this movement has had on the thinking of the people who are affected by it on both sides of the border'' (6).

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Visionary Observers: Anthropological Inquiry and Education. **Jill B.R. Cherneff and Eve Hochwald. Lincoln, Nebraska: University of Nebraska Press, 2006.**

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Jill Cherneff and Eve Hochwald have put together an admirable collection of essays about early and recent American anthropologists ''who made important contributions to debates about race, ethnicity, socialization, and education'' (back inscription). This book is part of the University of Nebraska's Series in Critical Studies in the History of Anthropology; the anthropologists included are: Franz Boas, Ruth Benedict, Margaret Mead, Gene Weltfish, Hortense Powdermaker, Solon Kimball, Ruth Landes, Jules Henry, and Eleanor Leacock. According to the editors, while those anthropologists may have asked questions in different forms, ''the fundamental issues – how to link commitment to the discipline with social concerns; how to combine critical assessment and compassion; and how to use anthropological knowledge to effect change in the world – are not different'' (xxiii).

The collection offers a retrospective to anthropologists, social scientists, educators, and policy makers of the specific kinds of issues these anthropologists addressed. In addition, each writer has set her or his subject in the context of the historical, political, and social issues of the times, tracing the often significant effects contemporary issues and politics had upon their careers. Weltfish, for example, was, in effect, not rehired by Columbia and the AAA for her views on racial equality and her affiliation with the Communist party (90–91). Speaking out for democracy, race equality, and other ''controversial'' positions could be costly.

Some anthropologists did succeed professionally despite controversy. Mead, for example, became the public face of anthropology, with magazine columns, media interviews, and popular acclaim (e.g., 56). Powdermaker, like others in the collection, argued against any kind of race-based explanations of culture (137). Lastly, Leacock,